

SUPPLEMENT TO THE "EYANPAHA."

AUGUST,

1896.

NEWS FROM PINE RIDGE AGENCY, S. DAK.

I have been waiting for news from the Congress and having received none as yet, I give from a friendly letter I received August 1, the few following items:—

"Received your letter, should have liked better to see you in person, had you come, you would have made your traveling expenses. As for particulars regarding the Congress,—suppose those to whom you addressed will send you the items for publication. The visitors attending the Congress were from 1600 to 2000. One who counted the wagons told me there were 268 not counting Standing Rock people who had 116, Cherry Creek 129 wagons and Pine Ridge about 100. All seemed well satisfied. The Congress came off very successfully and doubtlessly has done much good and it is to be hoped will do more next year. Five of the Fathers were kept busy hearing confessions from 4: p. m. to 11:30. Almighty God has certainly annexed special blessings to those meetings. The Bishop spoke to them in a very encouraging manner and also recommended the "E'yanpaha" The Indians have resolved, to make a petition to the next Congress to respect their rights and allow the Catholics as well as the Protestants and heathens to have their children educated as they wish; the money does not belong to the Whites but to the Indians, in the same way as the price paid for a pony to an Indian is his and the Whiteman has no right to tell the Indian how to dispose of that money.

Lightning struck St. Joseph's Church at Bear Creek the 7th inst, injuring the Cross on the steeple and a little inside. Had the Congress been there on the Fourth, the people would have been on their way home. One from there wrote me: "I think God wants to punish us because we are no good Catholics."

The crops looked fair in some places but quite frequent and fearful hail storms have played havoc on them. In May a hail-storm broke about 1,400 window-panes at St. Francis Mission Rose-Bud. The 18th of July

they had another storm at the Agency, extending down to Nebraska, covering the ground with 2 feet hail-stones, as had been told by different parties. The succeeding Monday some of the people made ice cream of the hail-stones, which had fallen the preceding Saturday. The much esteemed and zealous Father Jutz S. J. Superior of Holy Rosary Mission has been removed to the East whilst the good Father Bosch S. J. replaces him at Holy Rosary Mission. We are most grateful for these interesting details and hope in a short time to receive a general account of all the proceedings of the last Indian Congress.

Financial Report and Statement of membership of the different Catholic Societies attending the Sioux Indian Congress at Pine Ridge Agency, July 1896.

White Clay St. Joseph's Society.
Organized Sept. 6, 1895
White Deer President.
Charles Giroux, Treasurer.
Members 55
Collected \$52 82
Festivals \$22 00
Congress \$17 75
Sick \$11 04
Cash on hand \$2 03

Wounded Knee.
Yellow Owl, Pres.

Absent.

Porcupine.

Samuel Rock, Pres.
Aleck Monsson, Treas.
St. Joseph's Society, Members 37
Collected \$3 30
Sick 1 00
Congress 2 30

Porcupine.

Alice Monsson, Pres.
Jennie White Cloud, Treas.
St. Mary's Society, Members 29
Collected 00 00
Expenses 00 00

Medicine Root.

St. Jos. society Organized May 10, 1896.
Louis Monsson, Pres.
Lucien Bianne, Treas.
Members 27
Collected \$1 65
Sick 1 00
Congress 65

Medicine Root.

St. Mary's Society Organized May '96
Members 20
Louisa Bianne, Pres.
Emily Montreaux, Treas.
Collected 75
Congress 75

Bear Creek.

St. Joseph's society, Members 17.
William Randall, Pres. Peter Ledoux
Treasurer.
Statement not given.

Bear Creek.

St. Mary's society, members 24.
Jessie Randall, Pres. Jennie Ledoux,
Treas.
Collected, \$11.30
Sick 10.30
Congress 1.00

Oak Creek.

St. Joseph's Soc'y, Members 66, new 14.
Eugene Hawkbeare, Pres. Louis Cross-
beans, Treas.
Collected \$125 11
Sick and dead \$31 05
Missionary work 105 95
Cash on hand 28 44

Oak Creek.

St. Mary's society, Members 63, new 8.
Cecilia Grass, Pres. Frances Oyuhpe-
win Treasurer.
Collected 180 45
Sick and dead 36 05
Missionary work 129 80
Cash on hand 13 70

Madbear's Camp, St. Edward's mission.
St Joseph's Society, Members 21
Charles Winokaskas Pres. Frank
Martin, Treas.
Collected 151 59
Expenses 55 85
Cash on hand \$95 74

Madbear's Camp. St. Edward's mission.
St Mary's society, Members 21, new 3
Rupina Ptomaniwin Pres.
Aloysia Scholastica Wakapawin, treas.
Collected \$202 36
Expenses 893 30
Cash on hand \$119 06

Cannon Ball. St Elizabeth's Mission.
St. Jos. Society, members 62, new 12.

Peter Hebakaonjinca Pres.
Frank Naicijin Treas.

Cannon Ball, St. Elizabeth's Mission.
St. Mary's society, members 78 new 16.
Carrie Ispa Pres. Alma Parkins treas.

Fort Yates

St. Joseph's Society, members 61.
Benedict Akicitanajin, Pres.
Baptist Pierre, Treas.
Collected, \$157.33
Expenses 125.43
Cash on hand 28.90

St. Mary's Society, members 55, new 2.
Jennie Cramsie, Pres. Scholasti-
ca Standing Soldier, Treas.
Collected \$155.25
Expenses 153.00
Cash on hand 2.25

St. Benedict's Mission,
St. Joseph's society, members 80, new 12.
Leo Mato Ite Pres.. Paul Itomni
Treasurer.
Collected \$358.52
Sick and poor 82.45
Missionary work & Eyanpaha (5.) 25.00
Cash on hand 65.17

St. Benedict's Mission. St. Mary's So-
ciety, members 76, new 10.
Josephine Tasunkewastewin, Pres.
Emma Agard, Treas.
Collected \$181.50
Expenses 137.65
Cash on hand 43.85

Grand River, St. Joseph's Society.
members 93, new 14.
Francis Tasunkaluza, Pres.
Isidore Miniyo, Treas.
Collected. \$180.54
Festivals 110.54
Missionary work 70.00

Grand River, St. Mary's Society,
members, 132, new 23.
Antelope. Pres. Emma Pankeska,
Treasurer.
Collected \$918.28
Expenses 292.70
Cash on hand 25.58

White Thunder Creek.

St Joseph's Society, members 45
Louis Maynard Pres. John Yellow-
Wolf, Treas. Collected \$14 50
Sick and dead \$14 25
Cash on hand 25

Cannon Ball, St. Joseph's Society,
members 23, new 5. Bernard
Oyeknakbeza Pres. Alex Middle, Treas.
Collected \$99.55 Expenses \$9.55
Cash on hand 30.00

St. Mary's Society, members 55, new 4.
Louisa McLaughlin, Pres.
Francisca Ramsey, Treas.
Collected \$76.00 Expenses 58.35
Cash on hand 17.65

Cheyenne Agency, Absent.

Cherry Creek, St. Joseph's Society,
members 88, new 17.
John Hihangi, Pres. John T.
tankawanbli Treas. Collected \$2.00
Festivals 7.00 Missionary work 8.00
Congress 10.00 Cash on hand 7.00

Cherry Creek.

St. Mary's society, members 123, new 20.
Annie Williams, Pres. Louisa Nar-
cell, Treas. Collected \$296.27
Missionary work & Eyanpaha (\$10.) \$42.47
Sick and funerals \$24.05 Festivals 40.00
Congress 29.50 Cash on hand 70.25

Bad River. St. Catherine's Mission.

St. Joseph's Society, members 47
Mazahampa Pres. J. Strikes Treas.
Collected \$76.55
Missionary work, & Eyanpaha \$13.00
Sick and dead \$14.50 Festivals 36.25
Congress 1.55 Cash on hand 11.25

Bad River, St. Catherine's Mission.

St. Mary's society, members 47, new 3.
Ellen Zuwila Pres. Susan Zitkaluta-
win, Treas. Collected \$57.45
Missionary work 17.00 Festivals 10.00
Sick 17.05 Cash on hand 13.40

Crow Creek, Immaculate Conception.

St. Joseph's Society, members 30, new 2.
Eugene Wounded Knee Pres.
Rev. Father Fintan, Treas.
Collected \$145.70 Festivals \$62.40
Sick and funerals 30.80 Congress 33.80
Missionary work 5.00 Cash on hand 13.70

Crow Creek, St. Mary's, memb. 31,

new 3. Lila Wankiciyakapi Pres.
Jennie Black Treas. Collected \$142.85
Expenses \$47.00 Cash on hand 95.85

Lower Brule.

St. Joseph's Society, members 40.
George Gika Pres. Felix Brown Treas.
Collected \$53.79 Sick and poor 23.58
Funeral 3.00 Congress 25.00
Cash on hand 2.21

Lower Brule.

St. Mary's Society, members 45.
Katie Redsnake Pres. Emma Tiyouwa-
kanwin, Treas.
Collected 29.45
Expenses 15.00
Cash on hand 14.45

Rosebud, St. Francis Mission.

St. Joseph's society, 79, members, new 39.
Louis Bordeaux Pres. Paul Goodvoice
Treas.

Collected \$73.45
Sick and dead \$35.00
Festivals 10.45
Congress 13.00
Loaned \$19.00

ROSEBUD.

St. Mary's society, members 73, new 33
Julia Bordeaux Pres. Susie Battle-
gown, Treas. Collected \$82.95
Sick and dead 18.50
Missionary work & Eyanpaha 13.00
Congress \$24.45
Festivals 5.00
Loaned 4.00
Cash on hand 13.00

White River.

St. Joseph's society, members 18.
Justin White-Feather-Tail, Pres.

William Bordeaux, Treas.
Collected \$78.95
Missionary work & Eyanpaha 13.00
Sick 14.20
Congress 46.75
Cash on hand 5.00

White River.

St. Mary's society, members 37.
Susie Helps, Them. Pres. Mary
Bordeaux, Treas.
Collected \$35.39
Sick and dead 10.00
Eyanpaha 10.00
Congress 14.50
Cash on hand .80

White Thunder Creek.

St. Mary's society, memb. 40. Maggie
Roubadieux, Pres. Susie De-
Sourcey, Treas.
Collected \$6.65
Sick 2.00
Cash on hand 4.65

Big Oak Creek.

St. Joseph's society, members 23.
Thomas Flood, Pres. James
Look, Treas.
Collected \$9.35
Sick 3.35
Congress 5.00
Cash on hand 1.00

CROW-HILL.

THE two assembly houses, that of the
men and women are in a most delapidat-
ed condition, the rain pours in and dur-
ing the high winds a storm is sooked
as a ship on sea and in great danger of
the roofs being blown off. Rev. Father
Claude O. S. B. of Woonsocket, S. Dak.
was the first and only one who immedi-
ately sent me two dollars as a help to-
wards repairing the above mentioned
buildings to which I referred in the
last issue.

If there are any others who can con-
tribute a little and send it in as soon
as possible, no matter how small the
offering may be, it will be most
greatfully received by

FATHER JEROME O. S. B.
Fort Totten, N. Dak.

THE LATIN LANGUAGE, USED IN THE CATHOLIC CHURCH.

From the Catholic Tribune, ST. Joseph, Mo.

Going into the Church we find every-
thing carried on in Latin, the Mass, the
Vespers, the funeral services; the ad-
ministering of the sacraments; the lan-
guage of the Church is not that of any
modern people, but the tongue spoken
by the people of the Roman Empire.
Why do we not have it so that we can
understand it? There are good reasons
for this.

Latin was the language spoken by
the ancient people of Rome. At that
time, the Greek alone excepted, all other
tongues were rough and barbarous com-
pared with it. Centuries before Christ
it had been cultivated and refined by
Rome's most gifted sons. Virgil had
worked on it, Horace refined it, Tacitus
and Caesar had purified it, Cicero and
Quintilian had delivered their orations
and written their masterly works in it.
The poets, the philosophers, the orators
and statesmen of the fairest portions of
the world had worked to beautify that
tongue till at length it became the finest,
the sweetest, the most beautiful, and
the most cultivated of the languages of
men. And is it not just and right that
we use so cultivated and so beautiful a
language in the praises of the Lord?

At the time of our Lord, Rome had
sent forth her soldiers into nearly every
part of the known world, and her Em-
pire stretched from the Straits of Gibr-
altar nearly to the rivers of India, and
from the borders of the Great Desert
to the forests of the north of Europe
and the bleak Highlands of Scotland.
Everywhere they had been victorious,
and the conquered tribes and nations
adopted their language, till the larger
part of ancient Europe became nearly
Latinized as the Romans themselves;
and for that reason we find that the
framework of nearly all the modern
languages of Europe is Latin. More
than half of our English, two thirds of the
French, three-fourths of the Spanish,
and nearly all of the Italian words
are of Latin origin. Thus it became the
mother-tongue of Europe; and is it not
just and right that the Church, the
civilizer of Europe, should have in her
services that tongue which is the mother
of all others?

We alone go back more than
eighteen centuries, and as a remem-
brance of our ancient origin we keep
that language of the Roman Empire to
show all men that we alone came from
that olden time of Apostles, of Martyrs
and of Christ. For at that time the
language spoken in Pilate's court, when
our Lord was tried and condemned to
death, was Latin. The inscription on
the Cross was in the same. The sol-
diers around the top of Calvary guard-
ing the dying Son of God spoke Latin.
The guard about the tomb spoke the
same. St. Paul wrote it. The Apostles
preached in it. Each nation of the civil-

ized world at that time knew it. When
you see the services of the Church in
Latin think of her antiquity and that
she alone of all the things of earth goes
back to the times of the Roman Empire,
to the times of the Apostolic age; thus
she has kept the Latin to tell all men
that she came from that olden time of
Christ.

Every language spoken changes.
From generation to generation the
words lose their meaning, till at length
it is a speech different from the original.
The Latin, spoken first by the people
of Italy, by the lapse of time has become
the Italian; the Hebrew tongue, so pure
in the time of the Patriarchs and Prop-
hets, at the time of Christ had changed
into the Syro Chaldaic; the English of
old is no more the English of today, as
we see by the language of the Bible
translated in the sixteenth century, and
the books printed in the fourteenth and
fifteenth centuries can be read only with
difficulty. The people of Canada differ
in their language from the people of
France; the people of the United States
speak no more the exact English of their
forefathers from England, thus, little
by little the spoken words lose their
meaning, take other shades different
from that which they once had, till at
length words are no more the same as
of old. Words are like so many vessels
which hold the ideas, the thoughts, and
the doctrines. While the words remain
the same, the ideas and the doctrines
will not change. When the words
change, the doctrine will soon be lost.
The teaching and the doctrine left us
by our Lord and the Apostles must be
the same today as when first it was
preached on Judea's hills. And to keep
that doctrine pure and unaltered, the
Church uses the Latin, because it is a
dead language, so as to keep the truths
without changing. The words that St.
Augustine and Ambrose used in the
fifth century, and the language of St.
Thomas and St. Bonaventure in the
thirteenth century, are the same today
as then, and as they were when St. Paul
wrote his Epistles, and long before these
times when the Roman soldiers went
forth to conquer. And if the Church
had not that one unchanging language,
in the natural course of things, in a lit-
tle time her doctrine and her teaching
would change as the modern tongue
would lose its meaning, she would soon
cease to preach and teach the same to-
day as in olden times.

The Church is not of one nation or
for one people, but the Son of God
founded her to teach one doctrine to all
nations composing one human race.
Humanly speaking this would be, im-
possible without one tongue. Soon she
would be divided into as many religions
as there are peoples. Each nation
would have a Church of its own, a
church of men instead of a Church of
God, and they would no more be united
by one language. That has always ta-
ken place when any nation or people
gave up the Latin and used the modern
languages in their services, as we see in
the national Church of Russia, and in
the established Church of England.